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לְשִׁמְשׁ שֶׁם-אֶהָל בָּהֶם ו	אֶמֶן שְׁחָקִים מִמֶּעַל
יִשִּׁישׁ כְּגִבּוֹר לְרוּץ-אָרֶחַ:	וְהוּא יֵצֵא מִחֶפְתּוֹ 6
וְאֵין נִסְתָּר מִחֶפְתּוֹ:	מִקֵּצָה הַשָּׁמַיִם מוֹצֵאוֹ 7

(α) 4 אֵין-אָמַר וְאֵין דְּבָרִים כְּלִי נִשְׁמָע קוֹלָם: (γ) וְתִקְוַתּוֹ אֶל קִצּוֹתָם  
(β) 6 כַּחַתָּן

This would be in Assyrian (cf. JBL 37, 217):

2 <i>šamē tanitti-ilī ušannū-ma</i>	<i>šupukšun šipir-qātēšu ināmbī</i>
3 <i>ṭru-ana-ūri amātam izākar-ma</i>	<i>mūšu-ana-mūši ṭēma uttār</i>
5 <i>Zamāršun ina-kal-erṣitim uṣṣā-ma</i>	<i>amātišun ana-kippāt māti.</i>
<i>Urpāti eliš urattī-ma</i>	<i>ina-libbišin ana-šamši maṣalla-iškun</i>
6 <i>U-šūβ ina-maštakisū uṣṣā-ma</i>	<i>ana-garār-urzi kīma-qurādi izādī</i>
<i>Ištu-kippāt šamē nipixšur</i>	<i>u-lapān-šarūrišu mīma ul-ikkatam.</i>

(α) 4 *Dibbē u-amāti lāšū-ma* *qūlšunu ul iššemī*  
(β) 6 *kīma ʾēriši* (γ) *u-sitxuršu ana kippātišun*

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## MINE EARS HAST THOU OPENED

In his translation of Ps. 40, in the Polychrome Bible, Wellhausen adopted Olshausen's suggestion to transfer the clause *Mine ears hast Thou opened* from v. 7 to v. 8, but *oznāim karitā-lī*<sup>1</sup> should be appended, not prefixed, to the hemistich *bi-mḡillat séfr katūb-ʿalai*, and *katūb-ʿalai* does not mean *prescribed for me*, but *graven on me*, i. e. *engraved on my mind*, stamped upon my mind, imprinted on my soul; *katūb-ʿalai* is equivalent to *katūb-ʿal-lūh libbī*, written on the tablet of my heart, Prov. 3:3; cf. Jer. 17:1; 31:33; 2 Cor. 3:3; see also DB 3, 871<sup>b</sup>.873<sup>a</sup>, and FV 273.

Nor can we render: *in the volume of the book it is written of me* (AV) or *in the roll of the book is my duty written* (Cheyne,

<sup>1</sup> For the enclitic *-lī* cf. the remarks on *hā-jōbē rēm* (JBL 36, 251) and *bišūʾatēkā-mā* (JBL 37, 214). The initial σ in σῶμα δὲ κατηγορίσω μοι (cf. Heb. 10:5) is due to dittography (cf. *Kings*, SBOT, 172, 53): thus ὦτα (not the diminutive ὠρία, Grotius, Reuss; or στόμα, Olshausen) became σῶτα which was corrected to σῶμα. See also Reinke, *Habakuk* (1870) p. 2.

*Psalms*, 1888). The line *By means of the roll of Scripture* (the Law and the Prophets; cf. 2 Macc. 15:9) *engraved on me* is a gloss to the hemistich *Thy Law is in my bosom*, Heb. *bē-me'ái*, in my inwards, which is explained by the misplaced gloss in v. 11: *bē-tôk libbî*, in the midst of my heart. From this gloss *tôk* has been inserted also in the original reading *bē-me'ái*. Also *ua-hăṭṭā'a* after 'ólā in v. 7 is scribal expansion. In the same way we must eliminate *az<sup>2</sup> amárti hinné* at the beginning of v. 8, and the following *bâtî* should be combined with *la-'ăšôṭ rēṣônēkâ* at the beginning of v. 9 (cf. Heb. 10:9 ἡκω τοῦ ποιῆσαι τὸ θέλημα σου). The verb *ḥafáctî* is vertical dittography of *ḥafáctâ* in the preceding line (v. 7). Also *šlôhâi* before *ḥafáctî* is a gloss. The two lines should be read as follows:

עולה לא-שאלת:                      זבח ומנחה לא-חפצת }  
 ותורתך ב' מעי: <sup>η</sup>                      לעשות רצונך <sup>δ</sup> <sup>9.8</sup> ב'אתי <sup>β</sup>

(α) 7 וחטאה                      (β) 8 אז אמרתי הנה                      (γ) 9 אלוהי                      (δ) חפצתי  
 (ε) 9 תוך                      (ζ) 11 בתוך לפי  
 (η) 8 [במגלת קפר כתוב-עלי] {אזנים כרית-לי}:

7 Sacrifice and offering Thou didst not desire, {}  
 burnt-offering<sup>a</sup> Thou didst not require.—

8.9 βI came [] | to do Thy will<sup>δ</sup>  
 with Thy Law in<sup>ε</sup> my bosom.<sup>ζη</sup>

(α) 7 and sin-offering    (β) 8 then I said, Lo    (γ) 9 my God    (δ) I desired  
 (ε) 9 the midst of                      (ζ) in the midst of my heart  
 (η) 7.8 [Through the Scripture-roll graven on me] {} Thou didst open mine ear.

The first of these two lines is the last line of the third quatrain of this Maccabean psalm, and the second line forms the beginning of the fourth quatrain. The whole psalm consists of six quatrains (with 3 + 2 beats in each line) which may be grouped in three stanzas. The *rēhabîm* in v. 5<sup>b</sup> are the Syrians, and *kazāb* denotes

<sup>2</sup> Heb. *az* = Ethiop. *enzā* (JBL 36, 148; JSOR 1, 44).

the Greek religion; we must read *uē-šōtê ăl-kazáb* (AJSL 23, 235, n. 46; cf. also the translation of Hos. 12:2 in JBL 37, p. 225). *Rēhabīm* is the plural of an intransitive adjective *raháb* = *ὑπερήφανος*. The Syrians are called in 1 Macc. 2:47 *οἱ υἱοὶ τῆς ὑπερηφανίας*, *filii superbiae*; cf. also 1 Macc. 7:47; 2 Macc. 5:17; 7:36; 9:4.8.11; 15:6 and JBL 32, 11, n. 12. Heb. *raháb* is identical with Arab. *bāhara* (syn. *fāxara*).

According to Grotius (1644) *Perfodisti mihi aures* means *me tibi perpetuo jure mancipatum tenes* (Ex. 21:6). But *oznāīm karitā-lī*, ears Thou hast dug for me, means: *Thou hast excavated the ears for me*, hast removed extraneous matter (e. g. impacted cerumen) from my ears, making a passage through them. It is a phrase like the German *jemand den Staar stechen* (to couch the cataract) for *to open one's eyes*, undeceive him (French *dessiller les yeux à quelqu'un*; cf. our *to wipe one's eyes for him* = to take the conceit out of a person) or *jemand die Zunge lösen* (to cut the ligament of the tongue, French *déliar la langue*; cf. also *déliar les jambes*) for *to make one talk* (cf. French *dénouer la langue à quelqu'un* and our *tongue-tied*). Heb. *karā oznāīm* is different from *galā ōzn*, to reveal, communicate (Assyr. *uzna upattī*; cf. KB 6, 38, l. 25). Reuss' rendering *so hast du meinen Ohren vertraut* is impossible. For *karā oznāīm* we may compare the Assyr. *uzna urappiš*, he widened the ears, i. e. he opened them (cf. our *open-minded*). Shakespeare says *to widen the gates* for *to open* them; cf. *tarhībû fê*, Is. 57:4. *Δύνοιξεν αὐτῶν τὸν νοῦν τοῦ σκεῖναι τὰς γραφάς* (Luke 24:45) would be in Assyrian: *ana šūxuz* (HW 42<sup>b</sup>) *duppāni uznāšun urappiš*.

Sardanapalus says in the colophons on the cuneiform tablets of his library that Nebo and Tasmet gave him an open (lit. *wide*) ear, and that he received a bright eye, Assyr. *Nabû u Tašmêtum uzna rapāštum išrukūšu* (Assyr. *šarāku* = *šakār*; see JAOS 36, 418) *êxuzu înu namirtum* (see AL<sup>4</sup> 90; cf. ZR 21). Cheyne, *Psalms* (1888) p. 111 referred to RP 9, 39. For the following *nisiq dupsarrûti* and *tikip santaqqê* see AJSL 33, 45. The stem *rapāšu* is a doublet of *napāšu*; cf. HW 475<sup>b</sup> and Arab. *fāha*, *iafihu*; also GB<sup>16</sup> 650 s. v. *pissâ*; WF 220, vi; AJSL 32, 64. See also my article *Der Litaneidialekt des Sumerischen* in ZA 31.

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